551 either by simple exclamations:
hẽna (dialect a1); herõ (a2, b1, b2); "People!"; or by the kinship term
1. sabãni ơ - uaĩnko (c): "Hey young one. —Father?"
2. ŝiditneĵte mandơtiena takenaãde kuikuniena uĩrige takenãẽ kuĩmkumenẽ (b1) (1): "The manioc is burnt; my brother

●126 1. It is necessary to define more exactly the manner in which these texts, and those which follow, have been obtained. We have not had the aid of any interpreter. At the time of our stay there was only one, a Nambikwara Indian educated far from his own people by the Jesuit fathers, and whom unfortunately, we could not employ. The Indians in contact with the posts of the telegraph line use, in their relations with the Paressi or Brazilian employees, a sort of "sabir", formed about forty words, one part Indian and the other Portuguese. This ingenious language, accompanied by numerous gestures, served as an introduction. At the end of about three months we had achieved a grossly empiric knowledge of Nambikwara itself, permitting us to make ourselves understood by the Indians, and more or less to follow a conversation. This result could not have been obtained without the tireless good will of the informants always ready to exchange words (Nambikwara for French or Portuguese) and to develop the obscure points by the use of an appropriate sign language. Working with these methods of chance we have both noted in passing fragments of conversation which were not addressed to us, and collected information by dictation. In both cases, the interpretation of the text was taken up again, afterwards, with the informants. It goes without saying that a meaning established in such a superficial way is not free from inaccuracies which sometimes may prove to be gross. We do not publish them for their literal meaning, often subject to caution, but rather because of the rough impression of indigenous life and atmosphere which they nevertheless aid to recreate. For the transcriptions, we are indebted to Mr. Paul L. Garvin for those which he established with the aid of our travel notes, and which he uses in his "Esquisse du système phonologique du Nambikwara-Tarunde," which appears in the Journal de la Société des Américanistes de Paris, 1948.

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278 184 southern boundary of the territory of these Indians toward the Amazon. Among the most remote Ñambikwara, those on the right bank of the Rio Juruena whose material culture is extremely poor and who do not have a sorcerer, all the men know how to prepare curare. Among the Tagnani living in the region of Campos Novos and the Rio October 12 and the Çabanè living between the campos of Vilhena and the Rio Commémoration, the preparation of curare is reserved either for the chief or more often for the sorcerer (Çabanè). The Tamandé of the Roosevelt River have refused to give any precise information on curare, the preparation of which is the exclusive prerogative of the sorcerer; their arrow poison, which I was able to study, is identical to that of the other groups. The Ñambikwara of the Cabixi River also use curare, but I did not obtain /213/ any details about its preparation from these Indians, who visited our camp but spent only one evening there.

278 ●126 [114] I was present at the preparation of curare for the first time among the Ñambikwara of the right bank of the Rio Juruena. Among the objects gathered for our collections were several poisoned arrows. The first experiments carried out on various animals either with the arrows or with the wash-water of the points revealed a symptomatology recalling that of curare.

[116] [117] Our two chief informants, who were called José Maria and Julio by the civilized people, were influential personages in the group and the principal authors of the massacre of the North American, Protestant mission of the Juruena in 1930.

[123] Patient negotiations led them to show me the plant used by them, and then a little later, to let me be present at the preparation of the poison itself.

Not without fear of being hoaxed, I tested the prepared product: its action was identical in every respect to that of the arrow poisons. The Ñambikwara had been honest.

[114] [162] Two months later in the campos of Vilhena the Çabanè sorcerer, who belonged to the mixed group composed of the

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278 last Çabanè-Tagnani survivors, again showed me the complete
●126 preparation of curare. All the information gathered in the
[114] various Ñambikwara groups visited agrees with what I was able
[162] to observe.

In possession of these facts I prepared several times a certain quantity of curare identical to that of the Ñambikwara. The action of these different samples was tested in the field in order to be used in comparison with later experiments upon the return of the mission; thus any possibility of error due to a possible alteration of these products was eliminated.

A year has gone by since this time, and the various solutions brought back have kept their activity; they made it possible to examine rigorously their curarizing properties.

Preparation of Curare

278 824 Plant. Ñambikwara curare is prepared with only one plant, a Strychnos which grows in the sandy brushwood of the central plateau of the Mato Grosso. Although not rare this species is not abundant anywhere.

It is a bush two meters high (Pl. III, A), with a rather strong stem and downward-hanging branches, more or less sarmentous and sometimes changing into tendrils at the ends; I never saw a really twining example of this species. The branches have a reddish bark, /214/ without thorns, which is covered, as is the stem, with white concretions. The leaves are elongated and small or medium in size. The species is very polymorphous. No specimen bore flowers or fruit.

The Strychnos group is one of the most difficult to study. Many species rarely flower, and in the absence of flowers it is often impossible to identify them.

In certain features the species of the Ñambikwara is comparable to St. medeola. It exists in the plant collection of the Rondon Commission, but also without flowers and undetermined.